1-1-1952

Problems and Progress in the Development of Girls' Education in India

Rozaline Jean Cleaveland

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Date May 27, 1952

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Problems and Progress in the development of Girls' Education in India

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This is an excellent job of thesis writing. In make-up, in clarity and in organization, this student has produced a most commendable thesis. In examination she showed thorough and concise awareness of her written work, as well as the general field which it covers.

Title of Thesis Problems & Progress in the Development of Girl's Education in India

Signed Franklin E. Keator

PROBLEMS AND PROGRESS IN THE DEVELOPMENT OF GIRLS' EDUCATION IN INDIA

by
Rozaline Jean Cleaveland

A thesis submitted in partial fulfillment
of the requirements for the degree of
Master of Science
College of Religion

Division of Graduate Instruction
Butler University
Indianapolis
1952

ACKNOWLEDGEMENT

The writer wishes to express her sincere appreciation to Dr. A. C. Watters, Professor of Missions, Graduate Division of Butler University, for kind encouragement and advice in the preparation of this thesis; and to the Missionary Research Library of New York for kindness in lending books during time of missionary service.

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INTRODUCTION

The Importance of Girls' Education

In a country where only 2.53 per cent[1] of the female population is literate, the importance of education for girls cannot be overestimated. India, being freed from British Rule in 1947, is now an independent self-governing nation. In its draft constitution it has accepted the democratic way of life. Democracy postulates an equality of opportunity for every individual to develop his abilities to the fullest extent and to be able to play his proper role in society. Therefore, in India today women have equal opportunity with men guaranteed by the constitution; and, in order to exercise this liberty with an intellectual and social alertness, they must no longer be deprived of educational advantage.

Women have been enfranchised in all the nine major provinces of India. By means of such enfranchisement, it is estimated that more than six million women[2] have been given the right to vote; and it is readily seen that if the electorate is to be intelligent the women, as well as the men, must be educated.

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[1]Sir Francis Low, Editor, The Indian Yearbook 1945-46, Vol. XXXII (Bombay: Benet, Coleman & Co., Ltd.,), p. 364.

[2]Ibid., p. 637.

A particularly urgent need is for a vast increase in the number of trained women teachers. The Central Advisory Board of Education of India states that apart from the pre-primary schools, where all the teachers must be women, at least three-fifths of the teachers in Junior Basic Schools and one-half of those in Senior Basic Schools ought to be women.[1] The opinion becoming more popular is that women teachers of high caliber should be included on the staff of boys' schools in India to "bring out the finer qualities of the rising generation".[2] It has been said that a literate woman is a securer guarantee of the education of the rising generation than a literate man.

Not only are women necessary as teachers but also as medical practitioners. There is a tremendous need for trained nurses and doctors particularly in village India to impart knowledge of the simple rules of hygiene, of caring for families, and of sanitation.

In 1930 the Indian Statutory Commission stated that an illiterate female population crippled a nation by the comparative immobilization of one-half of its intellectual resources. The report continued,

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[1]Central Advisory Board of Education, Post-War Educational Development in India (Delhi: Government of India Press, 1944), p. 10.

[2]Rajnath Kunzru, "In India It's No Problem", The Rotarian (Sept. 1949), p. 19.

> No one with any knowledge of India would be disposed to underrate the power which its women wield within the confines of the household. The danger is that, unless that influence is illumined with knowledge, or some idea of the value of knowledge, its weight may be cast against the forces of progress. The resistance offered to new ideas by uneducated orthodox women is proverbial. Alike for the training and instruction of the young and for the readjustment of the Indian social system women are, we believe, pivotal.[1]

It is a purpose of this study to show further that the influence of women as an educated group is direly needed in the life of the nation, in the home, and in social and educational reform. Only as this importance is realized by the mass population, will the education of girls in India continue in the vanguard of progress.

The Scope of This Study

Although the mass education of girls in India did not begin until the coming of the western missionary movement, there are early influences that should be considered as essential background. The position of girls' education during the following four periods is considered in Chapter I of this study. First to be considered are influences toward the development of girls' education during Brahman Rule, covering the period beginning with the Vedic Age 2000 B.C. to the coming of Buddhism 320 B.C. Second to be considered

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[1]Indian Statutory Commission, Vol. I (London: H. M. Stationery Office, 1930), p. 392.

are influences to girls' education during the Buddhistic Period in history, 320 B.C. to 400 A.D., and the Puranic Period, 500 to 1000 A.D. Thirdly come the influences during the period of Mohammedan rule, 1001 to 1761 A.D. Fourthly and lastly there will be consideration of the influences during European and missionary contact and the British rule in India, 1600 to 1900 A.D.

The problems in the development of education for girls have been so many that one marvels any progress has been made at all. A survey of these problems is made in Chapter II of this study. Problems of a religious and social nature, of an educational nature, and of an economic nature are considered.

Chapter III is devoted to the progress that has been made in the solution of these problems and in the general development of girls' education. Consideration is given to agencies that have furthered progress; namely, the foreign missionary enterprise; government education; Mohammedan, Hindu, Sikh, and Jain institutions; the Women's Movement in India, and representative women's societies. The development and progress of girls' education in the provinces are discussed. Because of provincial differences, it is deemed wise to choose one province for a more detailed study. The Punjab seems to be most representative and therefore is chosen

for this purpose. Since the foregoing treatment reveals the progress of girls' education under British rule only, one portion of Chapter III is devoted to recent progress under dominion status.

In Chapter IV, accounts of six famous Indian women are given.

This study is terminated in Chapter V with the presentation of summary and conclusions and the future outlook of girls' education.

Since the field of education in India is complicated in many ways, it is considered wise to limit the scope of this study, and the following types of education have been omitted. All education for English and Anglo-Indian children seems not to affect greatly the education of the masses. Special types of education, which are not widespread as yet, or are of a professional nature, such as vocational, legal, medical, commercial, art, industrial, are not included. Education dealing with special groups as defective children, aboriginal tribes, and backward hill tribes is also omitted.

The main emphasis of this study is placed on primary education, the education of the masses. General statements and statistics are included for high school and college only as they reveal the general progress of girls' education in relation to the masses.

Unless the province or region is specified, the term 'India' used in reference prior to 1947, refers to the nine major Indian provinces, namely; Madras, Bombay, Bengal, United Provinces, Punjab, Bihar, Central Provinces, Assam, and Orissa. All dates and periods after 1947 refer to the recent political division, India freed from British domination, and Pakistan. Pakistan embraces most of the Punjab and half of Bengal. The New India embraces the remaining provinces and all the former states within the same boundaries.

Method of Approach and Literature Used

In the search for facts which aid in the development of girls' education in India, the parts taken by the government educational department, Indian religious bodies, laws and reforms, and Western missionaries are considered. Consideration is also given to the country's self-government, the economic status, the world wars, and the changing conditions of the country. The literature for this is found in government reports by British officials, American educational bulletins, United Nations bulletins, and in writings by historians and missionaries. Available reports, scattered well over the years from the early Hindu days up to the present, are used. Materials from the early records could not be obtained in the original, but translations given by

later writers are accepted as authentic. Most of the literature deals with boys' education. So the facts on girls' education are found scattered through many volumes. From these sources an effort is made to discover ways in which the existing problems have been and are being overcome, thus furthering progress in the development of girls' education in India.

Necessary Terminology and Organization of Indian Schools

In discussing schools in India a few terms need to be understood. Because of provincial differences it is deemed wise to choose one province for this phase of the study. Thus the Punjab is chosen, as this region seems to be the most representative.

The girls' schools of the Punjab consist of a Primary Department of five classes followed by a Middle Department of three classes. The high school has only two classes. So the course of the eighth class in the Punjab is slightly in advance of the eighth class in America. A government examination, uniform for the whole province, called the middle examination, is given after the completion of the eighth class for all schools. Another, known as the matriculation examination, is given after the completion of the high school course. High school and middle classes are included in the term, secondary education. In quotations from English

authors a slight difference in spelling will be noted in a number of words. A school which teaches in one of the Indian languages is known as a vernacular school, while one which teaches English as a subject in the school is called an Anglo-vernacular school. A public institution is one which offers a course of study recognized by the educational department of the province and is certified by government inspection to have attained the required standard. It may be managed by a provincial, district, or municipal board, by a society, or by an individual. It may receive government aid or be supported by fees, endowments, or subscriptions. Such a school is often referred to as a recognized school. A private institution is one financially independent of all government aid and not subject to any government rules. The term, mission, without qualifying adjectives is used as a general term not indicating nationality or Protestant or Roman Catholic affiliation.

CHAPTER I

HISTORICAL BACKGROUND

Backgrounds are important in any movement. The early education of all India, even though chiefly for boys, helps one to understand later developments for girls. The Punjab, being later in educational progress, naturally profited some from the past. Education was difficult to introduce to the greatly varied peoples of India in different geographic and climatic surroundings, with barriers of language, religion, caste, and customs. Yet, if India was to be able to have her independence and to govern herself, and to advance from her backward state, it was urgent that her masses be educated. The past contributions of India as a whole to education are given consideration. It seems wise to follow these and later contributions by chronological periods.

Educational Influence Under Brahman Rule 2000 B.C. to 320 B.C.

Beginning with the Brahman period in Indian history, Keay[1] described the education of girls as entirely domestic and vocational, in that it served to prepare them for what

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[1]F. E. Keay, Ancient Indian Education (London: Oxford University Press, 1918), pp. 80-81.

was considered their chief work, namely, the duties of the household. In the time of the Aryan invasion of India and throughout the Vedic Age, women had a position of authority and honor. Sometimes marriage was the choice of the couple themselves. Infant marriage and enforced widowhood were not prevalent at that time. Some of the hymns were thought to be written by women, and they were mentioned as taking part in some of the philosophical discussions of the Upanishads, as,

> Thus Gargi Vachaknavi joins in the discussion and Naitreyi, wife of Yajnavlakya, was conversant with Brahman, and heard from her husband philosophical doctrines. It is also described what a man should do if he wished a learned daughter should be born to him.[1]

However, a change was noticed in the Rig Veda period, in that woman was regarded as inferior and not equal to a man in knowledge. "Indra himself hath said, 'The mind of woman brooks not discipline, her intellect hath little weight.' "[2] Her dependent position was fully fixed by the time of the Code of Manu. She was not to study the Veda. The custom of early marriage was established and her education was designed to fit her for her duties in her husband's home. The teachers were the mother and the mother-in-law.

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[1]Manu, v. 147-49, cited by F. E. Keay, Ibid., p. 81.

[2]Rigveda, viii. 34, 17, cited by F. E. Keay, Ibid.

The wife was supposed to look after her husband's wealth but that did not necessarily imply that she could read or write. The women were instructed in certain rites and ceremonies and thus they would doubtless become acquainted with some of the folklore and mythological stories. That would be the extent of any literary education.

Buddhist Influence 320 B.C. to 400 A.D. and Puranic Influence 500 to 1000 A.D.

During the reign of Asoka, 269 to 229 B.C., when Buddhism flourished in the land, edicts were inscribed on rocks and pillars that indicated diffused knowledge of reading and writing. In supporting this argument of wide diffusion, Sen said, ". . . the inscriptions are composed not in any learned scholastic tongue, but in vernacular dialects intelligible to the common people, and modified when necessary to suit local needs."[1] Because Asoka encouraged the nunneries and made reference to female lay disciples as well as to nuns, Sen[2] supposed the Buddhist influence was probably good. Keay, however, looking to what was found in later Buddhist countries concluded,

> It is not likely, therefore, that Buddhist nunneries in India helped to any great extent to spread education amongst women. No doubt those who joined the order would have received instruction

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[1]J. M. Sen, History of Elementary Education in India (Calcutta: The Book Company, Ltd., 1933), p. 9.

[2]Ibid., p. 10.

> in the Buddhist doctrines, and perhaps also in reading and writing; but we do not know whether the nunneries, like the monasteries, became centres of general instruction, receiving pupils even from amongst those who were not intending to join the order. There is no evidence of this, and the probability seems rather against our supposing it was so. In Ceylon there are no such nunneries today where girls are instructed, and in Burma little is done for the education of girls compared with what is done for boys. Some Buddhist nuns visit, it is said, the women in their homes, and there are a few girls' schools at the nunneries, but that is all. It seems hardly safe, therefore, to conjecture that even when Buddhism was at its zenith in India it did much for the education of women.[1]

Very scant information was found concerning the education of women during the Puranic Period, and this information stated only that little or no female education prevailed.

Influence Under Moghal Rule 1001 to 1761 A.D.

The Historian Law traced the education for boys during the Mohammedan Rule from a date some forty years earlier than the Norman Conquest to the close of the eighteenth century, thus covering a period of over seven centuries, but his information concerning female education was scant indeed.[2] Much of it was inference. It was acknowledged that the system of seclusion of women doubtless restricted all but little girls from attending school. Keay based his writing on that of Law and added a little more. He said,

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[1]Keay, op. cit., pp. 112-13.

[2]Narendra Nath Law, Promotion of Learning in India During the Mohammedan Rule (London: Longmans, Green & Co., Ltd., 1916), pp. 200-205.

> We have evidence (Ja'far Sharif, Qanun-i-Islam, p. 32) that sometimes young girls were taught in schools as well as boys, but their leaving school at a very early age must have prevented their education being carried very far. It seems that sometimes in the harem of kings or nobles some attempt was made to give education to the ladies who lived within, and some of them attained great distinction. Ghiyas-ud-Din, who was ruler of Malva from 1469-1500, is said to have appointed school mistresses for the ladies of his harem, and Akbar also made similar arrangement for his household, and certain rooms were set apart at Fathpur Sikri for this purpose. Raziya, who sat on the throne of Delhi after her father, Altamsh, was an educated princess and patronized men of learning. The daughter of Babur, Gul-Badan Begum, wrote the Humayun Namah, or memoirs of her brother, Humayan. It is said also that she had her own library and used to collect books. The niece of Humayan, who became one of Akbar's wives, wrote poems in Persian. . . . Nur Jahan, the wife of Jehangir, who helped her husband to rule his empire, and her niece, Mumtaz Mahal, who was the favourite wife of Shah Jahan, and in memory of whom he erected the Taj Mahal at Agra, were both educated.[1]

After other such examples it was concluded that in spite of these educated noble and royal ladies they were few in comparison with the great mass who received no education except domestic training in household duties.

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[1]Keay, op. cit., pp. 137-38.

Western Influence and the British Rule in India 1600 to 1900 A.D.

As the Europeans came to India, their concern was chiefly for the children of the Europeans and Anglo-Indians who were engaged in the work of the East India Company. This included some education for girls. The earliest schools were in the locality of the ports of Bombay, Madras, and Calcutta. The first Western influence was ascribed by Sen[1] to a schoolmaster who arrived in 1677. The Historian Law[2] told of a Scotch preacher appointed by the Director of the East India Company in 1673 to teach the children of Portuguese Eurasians and a few Indian subordinates. Later two nurseries were recommended, one for boys and one for girls, where they should be educated and taught the Protestant religion in Portuguese. Another Director favored an English school and left the training of the Portuguese to the Danish missionaries. Sen stated further that the Court of Directors of the East India Company gave suggestions regarding the administration of education by municipal authorities. This was doubtless chiefly for boys. Meanwhile, Danish missionaries wanted to work with the Society for Promoting Christian Knowledge founded in 1698. So in 1711 the Society for

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[1]Sen, op. cit., p. 38.

[2]Narendra Nath Law, Promotion of Learning in India by Early European Settlers (London: Longmans, Green & Co., Ltd., 1915), pp. 11-12, 15.

Promoting Christian Knowledge asked permission to provide and maintain charity schools at Madras through the agency of Danish missionaries. This permission was granted and some financial aid was promised by the Madras government in 1713. In 1717 Danish missionaries opened two charity schools in Madras, one in Portuguese and another in Tamil. One other school followed at Cuddalore. Girls were included in these schools, but there is little record of their doings.

As the people slowly realized the benefits of education and were also influenced by a missionary named Schultze, many joined the Tamil schools in 1726. Up to that time no support had been given by the Madras Government and these schools were supported by the Society for Promoting Christian Knowledge.

The Society for the Propagation of the Gospel was started in 1701. This society provided the missionaries and worked with the Society for Promoting Christian Knowledge, who were engaged in semi-missionary operations, their work being chiefly educational.

According to Penny[1], the Directors of the East India Company were taking the initiative in the seventeenth century in educational work but, when the missionaries arrived in the beginning of the eighteenth century, they gradually

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[1]Penny, Vol. 1, pp. 176-77, cited by Law, By Early European Settlers, op. cit., pp. 33-34.

shifted their work to these new-comers, although they gave some assistance.

Very scant information was found concerning educational institutions founded by Europeans in Northern India. A college in Agra was seen in the later part of the seventeenth century "which had been established by Jesuits for teaching the children of about thirty Christian families in the Christian doctrine. They had been invited to settle there by the great Akbar. . . ."[1]

Since most of this early education was for boys, a detailed description seemed unnecessary for this study. Little was told of special education for girls. A school was mentioned in Ceylon in 1799 which had thirty-two girls. They were taught to repeat prayers. The Catechism and the Creed were explained to them before they were allowed to marry, but they were not permitted to read and write.[2]

From 1819 to 1854 the influence towards girls' education was almost entirely that of women missionaries. In 1819 the Baptist Mission started its first school for girls in Calcutta. In 1821 a girls' school was organized in Bombay and another in 1829 in Calcutta by Danish missionaries, and in 1840 it was recorded that nearly five hundred girls

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[1]Law, By Early European Settlers, op. cit., p. 132.

[2]Ibid., p. 70.

were enrolled in these schools. The education given by the women missionaries included such rudiments as were possible under existing conditions and during the short time pupils were available. This work was supported in part through the mission work of the churches and in part through women's societies founded in Germany and Scotland for this purpose.[1]

The chief importance of the early missionary education was that it attracted the attention of the government in India and England to their plain duty.[2] The first attempt that could be ascribed to government for native education was the setting up of English schools for the higher classes in 1784 with the help of a missionary. The government was afraid to give money to missionaries lest, because of religious differences, rebellion might occur. Beginning in 1792 it was urged in Parliament that pecuniary aid be given for mission education, and in 1813 the move was successful. In 1814 village education began to be emphasized. Sixteen schools were opened twenty-five miles north of Calcutta, and the government sanctioned some grant-in-aid. These village schools increased to thirty-six and spread to other places. The Serampur missionaries established twenty more

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[1]Minna G. Cowan, The Education of the Women of India (Edinburgh: Oliphant, Anderson & Ferrier, 1912), pp. 34-36.

[2]F. W. Thomas, The History and Prospects of British Education in India (George Bell & Sons, 1891), pp. 20, cited by Sen, op. cit., pp. 47-48.

schools near Calcutta. They had a printing press and published a series of vernacular school books. The Church Missionary Society opened ten vernacular schools at another place, and these mission schools flourished because they taught English. The dearth of books led to the establishment of the Calcutta Book Society. In 1817 the government gave a donation and a monthly grant for this purpose.[1]

In 1819 a school for Protestant children was founded in Bombay which is still carried on in Byculla. In 1819 the Calcutta School Society established a number of schools, both English and vernacular, all over Bengal with the patronage of the Governor General. These schools drew the attention of the government which in 1832 sanctioned a grant of rupees, five hundred per month, or about $167. Two years later the Court of Directors in England approved this sanction which was the first recognition on their part of the claims of education for the masses of India.

A further step was taken in 1849 when the Bengal Council of Education was informed that from henceforth it was to include female education in its functions. Education for girls developed more rapidly in the Bombay Presidency due to Parsee influence. The first municipal schools for girls were probably started in 1850 at Ahmedabad.[2]

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[1]Cowan, op. cit., p. 34-36.

[2]Ibid., p. 36-37.

In 1852 a new type of education was begun for girls in the establishing of a normal school in Calcutta for the training of Christian women teachers. This was undertaken by the society later known as the Zenana Bible and Medical Mission. In 1854 in Calcutta this society began their special system of zenana-visiting combined with educational activity.[1]

In 1854 a grants-in-aid system was established by the government for all institutions that could comply with certain standards as to type of instruction, teachers, text-books, and buildings. Inspectors were appointed and Departments of Public Instruction were formed. Also at this time the well-known scheme of examinations was inaugurated. According to the Despatch female education was to be given "frank and cordial support". It stated further:

> The importance of female education in India cannot be overrated and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By these means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of the men.[2]

However, because of public opposition to female education on religio-social grounds, the government deemed it wise not to interfere directly in such a matter and very

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[1]Ibid., p. 36-37.

[2]Educational Despatch of 1854, quoted by Cowan, op. cit., p. 37.

few girls' schools were founded. The Bengal Administration Report for 1881 noted only two government primary schools for girls, 719 aided, and 107 unaided voluntary schools.[1] Calcutta women's missionary agencies were drawing two thousand rupees monthly for educational work. In 1876 an inspectress was appointed by the government to inspect purdah schools. According to reports, female education was slowly advancing in Bengal.

In the educational activity of the Northwestern Provinces, Agra took the lead. Cowan rendered an account of this activity quoted from a government report of 1880.

> Even in our Asiatic Provinces, before the breaking out of the troubles, a desire had sprung up among the natives to extend the blessings of education to women. Gopal Singh, a Hindu gentleman, holding under government the post of district inspector of native schools, had succeeded, through his own exertions, in establishing upwards of two hundred seminaries for young ladies in the province of Agra which were attended by 3800 of the best families.[2]

Influences to girls' education during the modern period from 1900 to 1950 A.D. will be considered in Chapter III of this study under the subject of recent progress and

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[1]Cowan, op. cit., p. 38.

[2]Government Report 1880, Popular Education in the North Western Provinces, cited by Cowan, Ibid.

development.

In summary and conclusion of this chapter, it might be said that the Christian missionary was the first who attacked the problem of girls' education for the masses of India. Only in a private sense was education for girls carried on until the coming of this great Western Movement.

CHAPTER II

PROBLEMS IN THE DEVELOPMENT OF GIRLS' EDUCATION

It has been said that no country has been more complicated in regard to the subject of education than India.[1] The historic, racial, religious, and agrarian characteristics of the people must be considered before an attempt can be made towards understanding educational complexities.

Historically, there are many traces of fundamental features of native vernacular school systems in the more powerful provinces. The successive modifications by several educational commissions, both provincial and imperial, also left indelible traces on educational systems.[2] However, as is pointed out in the preceding chapter, the modern system of education was not introduced until the coming of the Christian missionaries and the British Government; but at that time it seemed that the disturbed state of the country, resulting from the break up of the Moghal Empire, made any extensive system of education an impossibility.

In regard to racial complexity, there are forty distinct races[3] in the total population which explains the

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[1]Walter A. Montgomery, "The Progress of Education in India", United States Bureau of Education Bulletins, No. 49 (Washington, D.C.: Government Printing Office, 1919), p. 63.

[2]Ibid.

[3]Ibid.

varying systems of instruction. Montgomery contends that the definite policy of the British Government was not to impose rigid and uniform systems but to maintain educational activities in the broadest and most useful aspects.

The difficulties due to religious differences, jealousies, and especially to the caste system are innumerable.

India is a country of villages. There are 700,000 villages against forty cities.[1] This wide-scattering of population, mostly agrarian and poverty-stricken, presents many more difficult problems to the education of the masses.

Various aspects of these problems, grouped as religious and social, educational, and economic are given treatment in this chapter.

Religious and Social Aspects

From the standpoint of religion, the conservatism and prejudice of the people have hindered greatly. The Mohammedans kept women in seclusion so that, if even allowed to start, girls were removed from school before they had made any progress. It has been estimated that forty million,[2] nearly a third of the women of India, lived in seclusion

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[1]Maria Haas, "Problems of Education in India", School and Society, (February 28, 1949), p. 156.

[2]William Paton, Social Ideals in India, 1920, cited by A. R. Caton, The Key of Progress (London: Oxford University Press, 1930), p. 115.

behind the purdah from the age of puberty onwards. Purdah has been more rigidly enforced in North India, and in that part of the country it has been frequently adopted by the Hindus especially in Rajputana.[1]

Both Hindus and Mohammedans practiced early marriage which cut off the education of girls. The Age of Consent Committee[2] estimated that one-half of the girls of India were married before the completion of the fifteenth year, and according to the census of 1921, two million were married and one million were widows before the age of ten! It was stated in the Sixth Quinquennial Review that over 73 per cent[3] of the total number of girls at school were withdrawn before they achieved literacy, and in the Bengal Presidency, out of every hundred girls under instruction but one was studying above the primary stage. A girl of marriageable age was never seen apart from her family. Her main virtue and also her greatest safety lay in docility, and the responsibility for her protection rested on her menfolk.

There has always been a great disparity in status between sexes in India. From the time of the Code of

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[1]Rukhmabai, Women in Modern India, 1929, cited by Caton, op. cit., p. 115.

[2]Indian Statutory Commission, op. cit., p. 52.

[3]J. W. Holmes, "Progress of Education in Bengal", Sixth Quinquennial Review, cited by Mayo, op. cit., p. 128.

Manu[1] it was taught that women were always to be kept in dependence by the males of the family not being fit for independence. When a girl attends school this inbred submissiveness renders her helpless before influences which would not reach her if she were home with the older women of the household. She may not be able to resist a man's call though she may shrink from obedience as much as disobedience. She will suffer the consequences but the guilt and sin will be his who ordered her to do wrong.

Thus between Hindu submission and Mohammedan seclusion there seemed to be little chance for women to be educated.

From the social viewpoint respectable women were not educated. Keay[2] explained that the dancing girls were noted for their wit and cleverness. They were usually attached to the Hindu temples and often were reared from infancy to lead immoral lives. In order to recite and sing poems at festivals, they received some education. The fact that prostitutes were educated to read, sing, and dance, made virtuous women avoid any of these. The Indian man was sure that his wife would have illicit correspondence with someone if she could read and write. Then, too, the literature of the time was not fit for women to read. In a

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[1]Manu, Ix. 2, 3, cited by F. M. Keay, op. cit., p. 82.

[2]Keay, op. cit., p. 82.

Christian land the fact that women read had great influence on writers. In a land where the two sexes were not supposed to meet and to discuss what they had read, books were found to be full of moral filth. Teaching women to read would help cure this evil, but it seemed a dangerous thing to take the step to bring about the transition.[1]

Continuing in regard to social hindrances, the advantages from education seemed remote and obscure to the people. They could see no material gain in the near future, nor could they visualize the difference to be made in the homes and nation by an educated woman. Among the poor, the girls could earn a little for the family which their parents felt they could not give up by letting the girls attend school. Thus there was no demand for education of girls by the people which made it hard when schools were started to persuade the parents to let the children enroll. Many lived in scattered villages so that it was difficult to gather them into one center. Even in cities it was not safe for girls to go on the street alone. Communications had not been built up to make transportation easy. Poverty and disease were ever present to take the vitality of the people and to add to the chronic apathy of the masses.

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[1]Ibid.

Another great social hindrance was the Hindu Caste System. The low caste was prevented from attending the same school as the higher castes. Outside and below all castes were the untouchables. Mayo stated that of the 247,000,000 inhabitants of British India about 25 per cent or 60,000,000 were untouchables, those especially condemned to illiteracy, even to sub-humanity because of their sins of former existences.[1] Only the basest jobs in life were reserved for them. Their children were not permitted to attend the public schools. They could not visit the temples, make use of dispensaries, take water from the public wells, or mingle in any way with those of higher castes. It was stated further that an exceedingly small per cent of the outcastes are yet in school, but

> he of their number who pursues education past all the dragons that bar the door is likely to be one of the best of his kind. In spite of his immemorial history of degradation, the seed of the power to rise is not dead within him.[2]

How can this seed spring into fruitage? This we will discover further in the chapter that follows.

Another problem is the diversity of language that makes the uniformity of education difficult. "It is often said that India speaks over a hundred languages, but Indians say that India speaks only thirteen languages, as most of

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[1]Mayo, Katherine, Mother India (New York: Harcourt, Brace & Co., Inc., 1927), p. 160.

[2]Ibid.

these are dialects of a few basic tongues. There is a fourteenth, however, and that is English."[1] The parents of one community might wish three different languages for their girls.

Educational Aspects

From the educational point of view, the problem of securing qualified teachers has been great. If men teachers were employed for girls, the position was given to junior teachers or men too old to teach. In regard to the scarcity of educated women for teachers, contributing causes were the early marriages, the domestic cares of married women, and the attitude of disappointment in the widow's life. It was difficult, also, to find satisfactory and safe living accommodations for women teachers in villages. So girls who were trained were not willing to go to a village to teach. There was reason for their reluctance. If a woman lived in seclusion, it was most lonely for her; if she did not, scandal very often followed. A village girl would have been ideal, but many of them were not sufficiently educated. Teachers' salaries were low and did not tempt many. The average monthly salary in the representative provinces of Madras, Bombay, Bengal, and the Punjab in 1919 was ten,

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[1]Editors of the United Nations World, "One Sixth of the World", United Nations World, January 1951, p. 42.

twenty-eight, seven and five-tenths, and twelve rupees.[1] Due to lack of funds the teaching equipment and school premises were poor which added to the reluctance of many teachers to come to the village.

The wastage in education was appalling. Many children went to school for only a few years and then lapsed back into illiteracy. One report stated that less than three per cent were enrolled in elementary schools and the average duration of school life was less than four years. Nearly one-half of the children in the infant sections of the primary department relapsed into illiteracy in adult life.[2] In the fourth and fifth year classes literacy should be expected. Statistics showed that for every one hundred girls in the first year class in 1922-23, there were sixteen when this same class reached the fourth class in 1925-26.[3] Because of the poor teachers in many places, inefficiency of the teaching was great.

Curriculum difficulties were many. There were varied opinions. Many believed, for the majority, education for married life would be best with their own language, literature, and religion taught in the primary classes. Then in the middle classes a domestic science course could be followed.

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[1]Montgomery, op. cit., p. 77.

[2]Ibid., p. 66-67.

[3]Ibid.

A few would be educated in a more standard course. Parents, however, who sent their girls to school, could not see that such courses were education, and for the high school course they felt the passing of the government matriculation examination was the test of excellence of their education. Broadly speaking, the dominant type of education in India has been literary with little relationship to the village life and needs of the majority of children. Little concern has been given in the curriculum to the interests and impulses of the child, and hence habits of dislike, inattention, and apathy are engendered, resulting in a progress slow and discouraging. Many times in place of preparing a child for a life of service in the home community and creating a desire in the child to improve village conditions, education draws the child away from the village, causing them to seek position conforming to his or her literary training. Many are deceived, finding themselves disqualified, and in many cases finding no such existing positions available. Hence they are as ill-prepared for life in the city as well as in the village.

One reason for this poor quality of education is that the Education Departments have been unable to give proper counsel and direction because of inadequate staff and inspectorate. Mukerji stated that the total directing staff for the whole of British India consisted of only eighteen gentlemen and one lady and the number of inspectors had

slightly fallen during recent years.[1] Thus their time is so limited it is absorbed with administrative routine. As Mukerji puts it they behave as "mere carping critics", resented at times by teachers.[2] One of the chief reasons for this inadequate inspectorate and staff is the lack of funds allotted for educational expenditure.

Economic Aspects

> It is true that many of the difficulties and evils in the country are due to the faulty system of education which does not take into due consideration either the individual bent of mind or needs of life, but. . . .education alone is neither responsible for nor can it remedy all these evils. In fact the scope and quality of education itself depends to a large extent on the economic conditions of the country and unless necessary changes are brought about in the latter, the former by itself is not likely to bring about social reform.[3]

Poverty must be eradicated and the low standard of living raised in order to make educational reform possible. A study made in 1934 and 1935 of about three thousand children in thirty-four villages of the province of Bombay showed that 82 per cent of the boys and 62 per cent of the girls could not attend schools on account of economic difficulties.[4] If the children do enter school the average parent

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[1]S. N. Mukerji, Education in India in the XX Century (Baroda: Padmaja Publications, Ltd., 1945), p. 26.

[2]Ibid.

[3]The Yearbook of Education 1950 (London: Evans Brothers, Ltd., 1950), p. 397-8.

[4]Ibid.

is so poor that it is necessary for him to withdraw his children as soon as they are old enough to work. In British India out of every one-hundred pupils (boys and girls) that joined Class I in 1933 only twenty-eight reached Class IV in 1936.[1] Most reports agreed that the only way to stop this wastage is through compulsion. In almost every country, compulsion when first introduced has met with much opposition and usually from those who would benefit most. The Central Advisory Board of Education states, however, that it is hardly surprising that poor peasants and labourers should be reluctant to sacrifice any contribution which can be expected from their children towards the livelihood of the family, but at the same time there must be something seriously wrong with economic conditions if the budget of even the poorest family is dependent on the earnings of the little children.[2]

The Interim Report of the Indian Statutory Commission shows, too, a great disparity in the amounts spent on boys' and girls' education. The following table gives the percentage of total government expenditure on education allotted to institutions for boys and girls respectively.[3] In considering the figures, it must be remembered that in

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[1]Report by the Central Advisory Board of Education, Post-War Educational Development in India (Simla: Government of India Press, 1944), p. 8.

[2]Ibid.

[3]The Interim Report of the Indian Statutory Commission, 1929, p. 150, cited by Caton, op. cit., p. 19.

TABLE I

PERCENTAGE OF GOVERNMENT EXPENDITURE ON EDUCATION 1929

Province	Boys	Girls
Madras	67	12
Bombay	73	15
Bengal	62	8
United Province	67	5
Punjab	64	6
Bihar and Orissa	44	3
Central Provinces	55	5
Assam	62	6

every province a certain proportion of girls at the primary stage are taught in boys' schools, about 8 per cent in the Punjab, 55 per cent in Madras. The annual cost per annum per pupil also varies enormously in the different provinces, from twenty-six rupees in Bombay to three rupees per annum in Bengal. This extraordinary figure for Bengal is due to the fact that in Bengal many of the girls' schools are run as a subsidiary industry by the teachers of boys' schools.[1]

It is not without significance that in the four provinces where female literacy is lowest the percentage of government expenditure on girls' education is also the lowest. The average direct cost of educating a girl in primary school is at present about eleven rupees per annum. There are about 15,136,000 girls of school age who are not in school

[1]Ibid., p. 19-20.

and for whom provision should be made.[1]

Because of economic disaster recent education has been slowed considerably. From 1930-45, the world-wide economic depression, the wide-spread failure of crops, then World War II, caused a policy of retrenchment in educational budgets--Central, Provincial, and Local. Large sums were spent out of the national budget to avert famine and economic disasters and insufficient was left over for educational allotments. Primary and basic education were seriously handicapped despite the wishes of the leaders. The teachers, too, suffered with an average monthly income of twenty dollars.[2]

Thus want of adequate funds is an outstanding problem of women's education today. In order to provide a better women's inspectorate, better training, salaries, and conditions of service for teachers, better school premises at least to the condition of boys' schools, and compulsory education, a much more generous expenditure on girls' education will have to be forthcoming.

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[1]Mukerji, op. cit., p. 26.

[2]Asoka K. Dutt, "Wanted: 300 Million Illiterates," United Nations World, January 1951.

CHAPTER III

PROGRESS IN THE DEVELOPMENT OF GIRLS' EDUCATION

In 1901 to 1902 the percentage of girls in public institutions was only 2.2, and only seven girls in one thousand could read and write.[1] The indifference of the government kindled by public hesitation towards girls' education made progress very slow. However, as the missionary movement progressed, the attention of the government became focused on the need of women's education and the attitudes of the people changed into active sympathy. Parents gradually realized that the education of their daughters was as much a part of their responsibilities as the education of their boys.

The Indian Educational Policy of 1904 showed dissatisfaction with the condition of women's education. It suggested that model primary schools for girls be established as well as separate training schools for lady teachers and that the number of inspectresses for these schools be increased.[2]

As education departments became more zealous in devising plans for expansion, separate schools for girls were

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[1] S. N. Mukerji, Education in India in the XX Century (Baroda: Padmaja Publications, 1945), p. 64.

[2] Ibid., p. 10.

started. Inspectresses were appointed; grants were given to girls' schools; fees were remitted; and rewards were given to teachers of boys' schools for each girl they could persuade to attend their school. Attempts were made to secure girls for the teaching profession. As a result, women's education developed rapidly.

In 1904 the Central Hindu Girls' School was founded at Benares for the purpose of imparting Western education to Hindu girls.[1]

In 1906 the Gaekwar of Baroda introduced compulsory primary education throughout the state for both boys and girls; however, the real movement for the introduction of compulsory primary education in British India did not come until later.

The Resolution of 1913 stated frankly that the education of girls had not been properly organized, and it suggested that a curriculum of a practical nature suitable to the social needs of girls be drawn up. The resolution did not favor domination of women's education by examination, nor did it favor imitation of the syllabus prescribed for boys. It urged, too, an increased staff of lady teachers and inspectresses.[2]

As a result of the recommendation of the Resolutions of 1904 and 1913, it was also considered necessary to

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[1] Ibid.

[2] Ibid.

establish a government high school in every district as a model to private enterprise. The popularity of secondary education began to grow, and even people of ordinary means attempted giving higher education to their children in lure of good jobs.

In 1916 the Shreemati Nathibai Damodar Thackersay University was founded by Professor D. T. Karve at Poona. Professor Karve believed that since men and women have to play different roles in life their education should be along different lines to meet their respective needs. He believed also that the hardest thinking could be done in the mother tongue and the university followed these principles.

In 1917 the Government of India appointed the Calcutta University Commission (Sadler Commission) to inquire into university education. This commission also mentioned the need for purdah schools for girls up to the age of fifteen or sixteen.

In 1917 there were 12 arts colleges, 4 professional colleges, 689 secondary schools, and 18,122 primary schools for girls.[1]

In 1920 the Montford Reforms entrusted primary education entirely to local bodies who are responsible for the

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[1] Ibid.

administration and provision of the primary schools in their areas. These schools are then inspected by departmental inspectors. Besides the schools run by local bodies, a few are also maintained by the government and private bodies. Grants are given to the local bodies by the government and then the local bodies make grants to aided primary schools. Many times, however, these grants are inadequate, and as a result the primary schools are often ill-staffed and ill-equipped.

Soon after the inauguration of the Montford Reforms, the provincial legislatures passed numerous acts empowering local bodies to introduce compulsory education for children in their respective areas. In the Punjab, Bihar, and Orissa, compulsion has been introduced for boys only. In the United Provinces, it is applied in cases of boys only, but the local governments on application from Municipal Boards can make it applicable to girls as well. In the remainder of the provinces, compulsion can be made applicable to both boys and girls.[1]

From 1914 to 1919 the education of women received new impetus through the proposal to extend suffrage to women. About 1920 people began to believe that women's education would strengthen the claim to self-government. Although the women's movement was political in nature, the

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[1] Ibid., p. 87.

action of educated women produced as enduring results in education as in politics. Progress due to the securing of franchise of women might be summed up briefly. During the Montagu-Chelmsford inquiries, before the constitutional reforms of 1921, there were only a few college graduates to plead the cause of women. In 1926 the right of women to membership in provincial legislatures was granted. In 1935 the franchise qualifications were modified to include six hundred fifty-one thousand. Forty-two seats were occupied by women in provincial legislatures. In the years 1925 to 1945 women presided over the All-India National Congress. Three women were delegates to the Round Table Conference in London. They served as ministers of porvincial government departments, deputy speakers of the provincial legislatures, and heads of medical departments in Indian States.[1] As Mahatma Gandhi appealed to Indian mothers thousands of ladies came out of purdah.

In 1927 the Rani Saheb of Sangli at the first All-India Women's Conference at Poona made this statement:

> There was a time when the education of girls had not only no supporters but open enemies in India. Female education has now gone through all stages--total apathy and indifference, ridicule, criticism, and acceptance.[2]

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[1]"Women's Education in India", Oversea Education, 13:274-80, January, 1942, cited by Sophie W. Downs, editor, Foreign Education Digest, 10:11-13, July-September, 1945.

[2]Quoted by Mukerji, op. cit., p. 88-89.

The educational consequences of the National Movement from 1920 to 1945 have been very important. Mukerji states that this has been a healthy protest against the modern educational system which is too literary and theoretical in nature. As a result school and university curricula have been widened and vocational education stressed. Greater recognition has been given to Indian culture and languages. It has successfully attacked the Filtration Theory and has opened the way for mass education. The Muslim Community has been taking a keen interest in educational matters. A significant factor is that the movement is entirely Indian in character and is not limited by provincial boundaries. It has popularized women's education and has drawn numerous women into it. The Indian Statutory Commission described the ten years of 1920 to 1930 as the turn in the tide of educated public opinion, and said that,

> as the number of educated women in the middle and upper classes increased, they were realizing not only the immediate need for the eradication of well recognized social evils but also the urgent desirability of education for their daughters, not necessarily for employment or high scholarship, but at least to be more efficient as wives and educated mothers in their own homes.[1]

The progress made up to 1922 resulted in an increase of 400,000 girls under instruction between the years 1922

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[1]Indian Statutory Commission, op. cit., p. 343.

and 1927.[1] The following figures for the Punjab, showing girls under instruction by periods, seem most representative of the progress of girls' education in the provinces.

TABLE II

GIRLS UNDER INSTRUCTION IN THE PUNJAB BY PERIODS

Year	Number of Girls	Year	Number of Girls
1896-97	21,242	1916-17	69,702
1901-02	26,531	1921-22	86,596
1906-07	37,383	1926-27	128,880
1911-12	53,909	1931-32	213,287

Percentage of increase in last quinquennium 65.6

According to these figures, the greatest increase was in the years 1922 to 1932. Many reasons have been given thus far for this increase. The government expenditure on girls' education had been increased, although not yet comparable to that of boys' education. In the quinquennium ending 1932 forty-five lakhs of rupees were spent for boys' education and only nine for girls' education in the Punjab. The number of girls' middle schools, however, increased from 93 to 135.[2]

Education was also strengthened by the desire of professional men to marry their sons to educated girls which in turn created a desire for education in the minds of the

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[1] A. R. Caton, The Key of Progress (London: Humphrey Milford, 1930), p. 3.

[2] Sir George Anderson, Progress of Education in India (London: H. M. Stationery Office, 1933), p. 186.

parents to improve the marriage prospects of their daughters.

About this time Western opinion began to exercise influence on the desire for education. The First World War had taken soldiers outside of India to see other lands and encounter new standards of living. As a result Christian ideals implanted within their own country, India, were strengthened. During the war the educational work of the missionaries from European countries was hindered. Some were taken into service and others were cut off from Europe. Work carried on by German and Lutheran Societies had to be taken over by the government. Some government funds were stopped. However, the broadening of knowledge and mental awakening that came to the people through this diffusion counterbalanced these losses.

One of the laws that rendered the greatest influence on the education of girls was the Sarda Act which raised the age of marriage for girls to fourteen. This law was passed in 1929; and as it went into effect in 1930, little girls could not be withdrawn from school to be married.

By 1932 the Women's educational Conference was beginning to wield influence. As educated women entered public life, they became organized, and thus could accomplish more towards girls' education than scattered voices.

In 1938, Mahatma Gandhi advocated through the Indian National Congress a scheme for popular education which is

"the greatest influence Congress is wielding on modern Indian educational ideals."[1] It was called the Wardha Scheme and had as its goal the reconstruction of the social and economic life of the people. It was intended to abolish class and communal hatred stressing the principle of non-violence. Education was to be achieved by teaching useful handicraft that would enable the youngsters to earn after the first two years. This money would then be used for paying the teachers, thus making education self-supporting. Some questioned putting the burden of expenditure on the children. It was suggested that teachers should be recruited through conscription for approximately five years. The teachers would be trained to correlate other subjects with the basic craft which might be making cardboard, cloth, or some other similar commodity. Education was to be compulsory from the ages of seven to fourteen. Schools of this type were opened at Wardha, Segaen, and Delhi.[2]

In 1940 to 1941 compulsion was enforced in 194 urban areas and 3,297 rural areas, comprising 14,501 villages in British India. Sixty-six of the urban areas and 2,908 rural areas were in the Punjab. Except in 23 areas, compulsion applied to boys only, and in no case extended beyond the

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[1]Mukerji, op. cit., p. 96.

[2]"Educational News and Editorial Comment", The Elementary School Journal, 40:645-47, May, 1940.

primary stage.[1] The Central Advisory Board realizes that compulsion can hardly be effective when there is no system of trained attendance officers to enforce the law.

As little attention was given to the claims of girls' education in the Wardha Scheme, the Kher Committees were appointed for this purpose. The recommendation was made that suitable courses should be given for girls attending senior basic schools which should include cookery, laundry work, needle work, home crafts, the care of children, and first aid. The remainder of instruction should be correlated to this domestic science course in accordance with the basic education plan of the Wardha Scheme.[2]

During World War II many women were employed by the military services. The earning power of women was brought to attention as never before. Educational courses were offered at the end of the war to fit them for civilian work.

Thus the education of girls is being recognized as necessary to the advancement of India as a nation. From 1918 to 1945 the number of girls' institutions as well as the number of girls in school had nearly doubled. The increase was so great the existing schools and colleges could

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[1]Central Advisory Board of Education, Post-War Educational Development in India (Simla: Government of India Press, 1944), p. 7.

[2]Mukerji, op. cit., p. 99.

not cope with the demand and many were studying in boys' schools. In 1937, 1,362,419 girls out of the 3,138,357 girls under instruction were studying with boys.[1] In fact Mukerji states that the progress of girls' education during recent years has been faster than that of boys, but the disparity between the education of the two sexes still remains as there is a greater wastage among the education of girls. The over-all progress of female education in British India from 1938 to 1943 is shown in Table III on the following page. A comparison is made with male education and in proportion to the population.

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[1] Ibid., p. 88-89.

TABLE III

OVER-ALL PROGRESS OF FEMALE EDUCATION IN BRITISH INDIA FROM 1938-1943 IN COMPARISON WITH MALE EDUCATION AND IN PROPORTION TO POPULATION[1]

	1937-1938		1942-1943	
	Female	Male	Female	Male
Population	124,551,026	132,579,581	142,954,512	153,198,533
*No. in Arts Colleges	6,793	94,339	11,958	112,036
No. in Professional Colleges	734	21,273	1,934	22,806
No. in High Schools	121,860	996,131	170,581	1,169,265
No. in Middle Schools				
English	71,512	470,500	102,191	524,411
Vernacular	114,178	618,707	140,387	625,942
No. in Primary Schools	2,541,650	7,974,703	3,027,420	8,566,938
No. in Special Schools	20,057	253,162	40,187	not given
Total Scholars in Recognized Institutions	2,881,534	10,428,815	3,494,658	11,414,376
Percentage of Scholars in Recognized Institutions to Population	2.31	7.87	2.44	7.45

*Includes scholars in University Departments and in Intermediate and Second Grade Colleges.

Note: The population figures are according to the 1931 census for the years up to 1940-41, but those of 1941-42 relate to the 1941 census.[2]

[1]Sir Francis Low, Editor, The Indian Year Book 1945-46, Vol. XXXII (Bombay: Benet, Coleman & Co., Ltd.), p. 363-64.

[2]Ibid.

Recent Progress Under Dominion Status

Shortly after India attained dominion status in 1947, the government began implementing the recommendations of the Indian Central Advisory Board of Education, popularly called the Sargeant Scheme. Requirements for a national system of education on all levels and for all phases were written out with administrative control to be relegated to Provincial and State Governments. The general proposals were recognized to require at least forty years to be completely carried out. The first five years should be for planning and propaganda and for providing the institutions necessary for training teachers. Then seven five-year periods would be used to concentrate on an area or areas. The size of each area would be determined largely by the supply of teachers available and such areas would be continued until the entire scheme was in operation.

The aim of the Sargeant Scheme is to provide free compulsory education for all boys and girls six to fourteen years of age. While setting six as the minimum age for compulsion, the Board agreed that children should be encouraged to attend school at five. Thus primary education should be supplemented with pre-primary nursery schools with the purpose of giving social experience rather than formal instruction. The basic education will consist of two stages, the

junior or primary stage, covering a period of five years and a senior or middle stage covering three years. The reason given for this division is the onset of adolescence at about the age of eleven or twelve. According to the Committee, certain mental and physical changes occur in boys and girls which necessitates adjustments in the content of the curriculum and the method of instruction. Thus in the latter it will be necessary to maintain separate schools for boys and girls.[1]

In reference to curriculum, the Sargeant Scheme embodies many of the ideas contained in the Wardha Scheme. The main principle endorsed is learning through activity. Many forms of activity leading gradually up to a basic craft or crafts suited to local conditions will be introduced at the lower stages. The whole of the curriculum will be integrated into the activity. In regard to the senior basic school, the main objective is to prepare the pupil for taking his place in the community as a worker and future citizen. Domestic work offered includes cookery, laundry work, home crafts, needle work, the care of children and first aid. A desire to continue education beyond the senior basic school should be inspired in the pupils. In view of the need of women for the teaching and medical professions girls especially

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[1]Central Advisory Board of Education, op. cit., p. 8-11.

should be encouraged to continue with higher education.

On the basis of the recommendation of one teacher to every thirty pupils in the Junior Basic (Primary) Schools and one teacher to every twenty-five pupils in the Senior Basic Schools, 18,21,760 teachers will be needed to care for the total school population of 5,15,25,000 between the ages of six and fourteen. All of the teachers of the pre-primary schools must be women, three-fifths of the teachers in the Junior Basic Schools, and one-half of those in Senior Basic Schools ought to be women.[1] And in order to lure women and girls into the teaching profession, the present low status and remuneration of teachers must be done away with.

In the Sargeant Scheme, the Central Advisory Board set up minimum standards in regard to training, recruitment, and conditions of service of teachers necessary to the success of a national system. The minimum national scale for teachers in Junior Basic (Primary) Schools was set at 30 to 50 rupees per month for both men and women teachers. The Committee regarded it essential to provide free houses for the teachers of village schools and where this is impossible ten per cent should be added to their salaries. This salary may be increased up to fifty per cent to meet the needs of areas where the cost of living or other factors make a more generous

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[1] Ibid.

amount necessary. For example, in Delhi or one of the provincial capitals the initial salary may be raised to 45 rupees per month the maximum being 75 rupees.[1] The minimum scale recommended for teachers in Senior Basic (Middle) Schools is from 40 to 80 rupees per month, increasing to meet the needs of more expensive areas. Also no differentiation should be made between men and women teachers.

In regard to religious education, importance of character training is stressed by the the Board. They agree that religion, broadly speaking, should inspire all education and a curriculum without ethical basis will prove barren. Private schools conducted by denominational and other bodies will have their place in the national system, that is if they comply with the conditions and reach the standards prescribed for state schools as to secular instruction. The Board has appointed a special committee to consider the wise approach in religious education in the schools. It is hoped that a national system of education will partially supply the needs of all irrespective of the community or caste to which the pupils belong.

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[1] Ibid.

Progress Through Missions

As stated previously in this study, missions have taken the lead in girls' education. The total number of missionary societies from Europe and America working in India is now over 150.[1] In 1914 a National Christian Council was organized with headquarters at Nagpur for consultation and common action. Connected with the National Council are ten provincial Christian councils and a number of these have women among their number. Membership in these councils is by election or appointment by local churches and mission councils.[2]

The Directory of the National Christian Council shows that the missions connected with it have 53 colleges; 315 high schools and about the same number of middle schools; very many primary schools (exact number not given); 103 teacher-training institutions and 217 industrial schools.[3]

Through the facilities of the Christian schools girls can now enjoy the creative freedom and lively, vigorous activity of girls of the West. A keen desire for education is created through the entrance of the Gospel brought by the missionary. The following statistics for 1932 show missions taking the lead in teacher training. In 1932, of the 7,082 pupils under teacher training, 3,086 were Indian Christians,

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[1]Indian Year Book, op. cit., p. 433.

[2]Ibid.

[3]Ibid.

2,810 were Hindus and Buddhists, 657 Muslims, and 174 Sikhs. Also in 1932, out of 209 training schools, the government managed 110; the majority of the remainder were under mission management. The training schools showed that the government and missions were continuing to lead in education, and the Indian Christian Community was in 1932 leading in trained teachers.[1] Many of these are of depressed class origin. Until lately Christians have been the only women available for the teaching profession. Now, however, Hindu women teachers are becoming more available and occasionally a Hindu girl trained in a Christian school can be found teaching in non-Christian schools.[2]

It is not particularly the matter of learning to read and write that changes the attitudes of the women and girls but more especially the coming in contact with Western women and Western ideas. Then, too, progress has been made in providing curriculum to fit the needs of the girls. Girls are taught to properly care for children and manage households, to cook, sew and to especially obey rules of hygiene. Living standards have been raised, caste barriers broken down, and the position of women and girls elevated to one of respect and honor principally through the work of the

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[1]Anderson, op. cit., pp. 180-81.

[2]International Review of Missions, Vol. 17, 1928; Alice B. VanDoren, "Modern Movements Among Women in India," p. 302.

missionary. In a survey of 3,800 households, it was found that five hundred were found to be employed in work which could not have been done without at least primary education.[1]

The Church of India (Anglican) has taken its part in the education of India. Although the chief concern of the church is for the domiciled European and Anglo-Indian community, Indian boys and girls are admitted to these schools in limited numbers set by the local government. Several high schools and colleges are maintained by the Church and over seventy boarding schools, many in hill stations, have been established for boys and girls.[2]

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[1]Godfrey E. Phillips, The Untouchables Quest (London: Edinburgh House Press, 1936), p. 70.

[2]Indian Year Book, op. cit., p. 432.

Progress Through Mohammedan, Hindu, Sikh, Jain Institutions

Although the Mohammedans awakened to the advantages of modern education at the beginning of this century, they had difficulty in establishing girls' schools of their own. Their first schools taught the Koran with learning by rote and no understanding on the part of the pupils of what they repeated. The greatest problem lay in the fact that they did not have educated women who could efficiently direct their schools, and no man could enter them to assist because of the practice of seclusion. Thus Mohammedan institutions have been unable to contribute to any great degree to girls' education and the advance in educational methods.

As the Hindus faced Western culture, they organized reform movements. In more recent years, two of these movements, the Deva Samaj and the Arya Samaj, have started their own schools for girls. McKee[1] tells of a unique Hindu school for girls, called a Gurukala, established about 1926 at Delhi. Parents promised not to arrange or permit marriage before the girls were sixteen. The aims of the school were the regeneration of Indian womanhood through discipline, solitary segregation, healthy environment, sound education, eradication of evil customs like early marriage, and the revival of Vedic spiritual culture. The purpose of education and discipline

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[1] Wm. J. McKee, New Schools for Young Indians (Raleigh, North Carolina: Edwards & Broughton Co., 1944), p. 93.

was to make intelligent mothers, attractive and helpful companions to husbands, wise and considerate daughters and sisters, and efficient citizens. After eight or nine years the girls were supposed to have a fair command of Hindi, be acquainted with Sanskrit and Hindi scriptures, culture, and have some knowledge of music, cooking, sewing, and nursing.

The Sikhs also started schools for their girls which compared favorably with the Hindu schools. The Jains, too, maintained schools for girls. Little information was found concerning the two latter groups as they were generally considered too minor to have any great influence on girls' education as a whole.

Representative Women's Societies Furthering Progress

Seva Sadan

The Seva Sadan is the pioneer Indian ladies' society begun in 1908 for training Indian ministrant sisters and through them serving the poor, the sick, and the distressed. The first branch was opened at Poona in 1909. Its headquarters are located in Bombay and the following departments of work are maintained: (1) a home for the homeless; (2) Ashrams or training homes; (3) a Marathi training college; (4) home education classes; (5) an industrial department. Sewing, cutting, hosierymaking, cooking, and machine and hand embroidery are among the chief industries taught. The total number of women in the different classes is over 600.[1]

Poona Seva Sadan

This society was started in 1919 by the late Mrs. Ramabai Ranade, the late G. K. Devadhar, and a few other prominent ladies of Poona. Its main object is to make women self-reliant, and to train them for non-sectarian missionary work including education and medical work among women in backward areas. There are eight different departments divided into 86 classes with nominal fees charged for instruction in

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[1]The Indian Year Book, op. cit., p. 423.

all classes. About 2,500 girls and women are on the roll at various centers of the society. In Poona there are three hostels for women with 119 inmates from backward classes. With the partial help of scholarships from the Paris Red Cross Society, two fully qualified nurses were sent by the society for a post-graduate course in Public Health Nursing at the Bedford College for women. The society maintains maternity hospitals, nursing homes, and infant welfare centers at Ahmednagar, Alibag, and Sholapur. It is supported largely by public contributions and government aid. Its annual expenditure now exceeds 1,58,000 rupees.[1]

Women's Indian Association

This society is centered in Madras and has as its chief aim the presenting to the women of India their responsibility to their country. It strives to secure for every boy and girl the right of education through compulsory primary education, including the teaching of religion. It is actively engaged in the promotion of adult education, the training of women in industrial occupations, and slum welfare work. It is working to secure the abolition of childmarriage and other social evils. One of its chief purposes is to establish equal rights between men and women; to secure for women the vote for municipal and legislative councils on the

[1]Ibid.

same basis as granted to men; and to obtain adequate representation of women on municipalities, local boards, legislative councils, and assemblies. It strives to help women realize that as wives and mothers they have the tasks of forming the future rulers of India. Women's groups are formed for the purpose of education, self-development, and for rendering service to others.

Scholarships are granted to girls. Women are made interested in maternity and child welfare work and welfare work for the general betterment of society. The Association has been successful in securing franchise for women in India, compulsory education for girls, and has helped in the passage of the Child-Marriage Restraint Act, and the acts for the suppression of traffic in women and children and the abolition of the Devadasi system.

Branches of the Association are located all over India and represented with an All-Indian body. It is affiliated to all the important progressive women's associations in India and throughout the world. It was the initiator of the All-India Women's Conference at Lahore. The Madras Seva Sadan, the Madras Children's Aid Society, the Avvai Ashram, and the Montessori School were originated by the Association to "facilitate the working of the rescue section of the Immoral Traffic Act, enforced by the Government."[1] The home opened in 1934 and is now under the Madras

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[1] Ibid.

Vigilance Association.

All-India Women's Conference

The All-India Women's Conference was initiated by the Women's Indian Association in 1927. From the beginning it concentrated its attention on women's education. At its first conference a resolution was passed condemning child marriage as an impediment to girls' education and supporting the Age of Consent Bill. At its third conference social reform was included within its scope. The removal of untouchability and caste restrictions, raising the age of marriage, and rural and village uplift were the most important issues dealt with. Village uplift received special consideration. This plan was to be carried out by providing educational opportunities and knowledge along basic sanitary and hygienic lines for the women of the villages. Up-to-date maternity hospitals and clinics were established. Women were trained in special camps so they could scatter throughout rural India. The subjects taught were first aid and home nursing, child welfare, village nursing, health visits, rural sanitation, balanced diet, and cheap remedies.[2]

Caton[3] summarized the main aims and activities of the Women's Conference as follows. Activities connected

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[1] Ibid.

[2] Caton, op. cit., p. 84.

[3] Ibid.

with education were:

> (1) increased provision of primary and secondary education for girls; (2) adequate and improved facilities for the training of women teachers; (3) improved and greater provision of textbooks; (4) improved curriculum for girls, including physical training; (5) the appointment of women to educational bodies.

Activities connected with social reform were:

> (1) abolition of child marriage and of unequal marriages; (2) abolition of the enforced seclusion of purdah; (3) equal rights of inheritance; (4) prevention of polygamy; (5) prevention of enforced widowhood (6) the equal moral standard; legislation to abolish brothels and the system of devadasis; (7) the representation of women in the Legislative Assembly, on the Provincial Legislative Councils, and on local bodies.

The All-India Women's Conference has been the principal channel for the voicing of women's rights and demands for the past fifteen years.[2]

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[1] Ibid.

[2] The Indian Year Book, op. cit., p. 423.

Young Women's Christian Association
of India, Burma, and Ceylon

The aim of this association is the intellectual, social, and physical development of the women and girls of India, Burma, and Ceylon and to unite them in mutual fellowship and service. It was founded in 1875 and organized nationally in 1896. Existing for women and girls of all communities, it strives to meet their needs by recreation, lectures, clubs, social meetings, commercial classes, and Bible study and devotional meetings. The Association owns twenty hostels and sixteen holiday homes in the hills. These hostels accommodate working girls, teachers, students, apprentices, and nurses, some of them holding as many as seventy girls. Special girls' camps are arranged from time to time in many centers and summer conferences are held annually in South India and at Mussoorie. In the large ports, travellers aid work is done and many transient visitors are accommodated in the homes in these centers.[1]

An employment bureau is run through which many girls find positions. Commercial schools established by the association train girls for office and business life. The majority of staff members are secretaries, found and trained in India. Much of the work in the smaller branches is carried

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[1]Ibid.

on by voluntary workers.

The association is international and interdenominational. Those who declare their faith in Jesus Christ and desire to serve others in His love may become full members. Any girl or woman, regardless of religion, who is in sympathy with the purpose of the YWCA and wishes to join and share in its activities may become associate members.[1]

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[1]Ibid.

CHAPTER IV

FAMOUS INDIAN WOMEN

When the Indian women themselves became stirred about their own position in life, educational progress, as well as social and moral uplift, received the greatest impetus. Six of these women have been chosen for this study. One, Pandita Ramabai, regarded as India's Christian Pilgrim, has been famous for her work among the child widows of India.

In the 1945-46 Who's Who of India, twenty-two of the names given were those of women. Fifteen of these were active in the social and educational uplift of the women of India. Four have been chosen as most representative for this study.

The last lady chosen for consideration is Vijaya Lakshmi Pandit, the sister of Prime Minister Nehru, the present Prime Minister of India.

The Story of Pandita Ramabai

Ramabai was born in 1858 to a scholarly Brahman of highest rank and according to Indian standards into a religious home. Ramabai's father, Ananta Shastri Dongre, was a reformist and was determined that the women of his household should learn to read. Women were denied the privilege of learning in India at that time, and at the risk of being

excommunicated by his fellow Brahmans, Ananta taught Ramabai's mother the Sanskrit language. When Ramabai was about eight her mother began to teacher her and continued this instruction until she was fifteen. Her instruction consisted of elementary Sanskrit grammar, the vocabulary and dictionary. By the time she was twelve she had memorized eighteen thousand verses from the Puranas. These verses were supposed to contain everything necessary for a child to learn. She also acquired a correct knowledge of Marathi from hearing her parents speak it.

The fame of Ramabai's father as a scholar spread far and wide but through generosity and thievery he lost his jungle home and was then determined to spend his time in holy pilgrimages, bathing in sacred rivers and reservoirs, and worshipping the various gods. Ramabai and her parents lived the life of the readers of the Puranas. They continued their journeys until 1876 when the great famine reached them and they became so destitute they decided it would be better to go into the forest and die than to bear the disgrace of poverty among their people. They left the village in which they were staying and went into the forest. At last Ananta decided to drown himself in a sacred reservoir and suggested that the rest of the family either drown themselves or go their individual ways. His son, however, dissuaded him from this act and two days later he died of starvation. A short

time later Ramabai's mother became ill and died of starvation. The three, Ramabai, her elder sister and brother, travelled on finding what work they could and visiting sacred shrines and images. Soon the elder sister became weak and ill, starving to death. After fulfilling all the conditions laid down in the sacred books and still not pleasing the gods apparently, Ramabai and her brother began to lose their faith in Hinduism. After the death of their parents they walked more than four thousand miles on foot in poverty and destitution.

Going from shrine to shrine Ramabai met many child widows and heard countless stories of those that were burned on the funeral pyres of their husbands. Early her heart was touched, and she resolved that if ever she were liberated from her plight she would do what she could to help them.

Providence brought Ramabai to Calcutta and in contact with a Christian group and western culture. Here she was invited to a Christian social gathering and was given a Sanskrit Bible. She could not read it, however, the language being different from the Sanskrit language of the Hindus. Ramabai was much impressed with the people and the Book, which she kept.

While staying in Calcutta, Ramabai and her brother met many learned men or pandits. These men were astonished

with Ramabai's brilliance especially in Sanskrit and welcomed her as a fellow scholar, giving her the title of Pandita. She could speak fluently seven languages of India and went about lecturing, her fame spreading everywhere. Feminine intelligence was generally relegated to a position much below that of masculine intelligence in India. Thus Ramabai through her brilliance was able to vindicate the intellectual ability of her Indian sisters.

Ramabai was severely criticized for not having married and a few months after the death of her brother loneliness led her to marry a young lawyer who was educated in a mission school, and was well acquainted with the Bible but not a Christian. While living with her husband in her home in Assam, Ramabai found a tract, St. Luke's Gospel written in Bengali. She became interested in it and contacted a missionary at Silchar. At this time she declared her intention to become a Christian if perfectly satisfied with the religion. About two years after their marriage Ramabai's husband died of cholera. Shortly before a child was born which she named Manorama.

Ramabai and her daughter then came to Poona principally to learn English. Here she was invited to deliver messages on the sacred literature of India which led to the founding of the Arya Samaj, a society for Indian women with purpose of deliverance from child marriage, ignorance, and

enacting religious, moral, and physical uplift. Everywhere that Ramabai went she pleaded for the cause of women.

A great spiritual hunger continued to seize Ramabai and she decided to go to England. Here she became convinced of the truth of Christianity and was baptized into the Church of England.

During her stay in England she accepted the position of professor of Sanskrit in the Cheltenham Ladies' College and was able to study, her immediate purpose being the securing of an English Government position in India which would enable her to further the program of education for women. However, in 1886 she was invited to attend in America the graduation of a friend, Anandibai Joshi, from the Women's Medical College of Pennsylvania. This friend at the age of twenty-one was the first Indian woman to receive the degree of Doctor of Medicine.[1]

The American people were astonished at the brilliance of Ramabai and from everywhere she received invitations to give lectures. During this time she focused her attention on founding native schools for Indian women and began preparing textbooks in elementary instruction. To finance these textbooks she wrote a book entitled High Caste Hindu Women in which she pointed out the evils of child marriage and the fate of the widows of India, declaring Christ as the only hope of Indian women.

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[1]Basil Miller, Pandita Ramabai (Grand Rapids: Zondervan Publishing House, 1949), p. 41

As Ramabai lectured, there was growing enthusiasm for the founding of a Ramabai Association. This took form in Boston and in the first ten years of Ramabai's work this Association had contributed more than ninety-one thousand dollars toward the assistance of nearly five hundred widows, deserted wives, and destitute girls.[1]

On returning to India, Ramabai brought back an unfinished manuscript of the story of her life and travels in America. The following year, 1889, it was published in Bombay and recognized as a Marathi classic in style and language. By using American women as examples, Ramabai attempted to show what women could do when freed from bondage and superstition.

A few weeks after her arrival in Bombay, Ramabai started her widow's home. She began with two pupils teaching the alphabet in Marathi, English, and Sanskrit. So effective was Ramabai's Christian teaching that one of the girls who had attempted suicide three times became the wife of a professor in Poona College.

Soon the school was moved from Bombay to Poona and the number of resident widows increased to forty. Pandita Ramabai became the object of severe criticism, slander, and persecution from the Hindus for teaching Christianity and

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[1]Ibid., p. 67.

at one time more than half of the girls and women were withdrawn from school. However, through Ramabai's undaunted faith in God through prayer, the work continued and prospered in the midst of opposition. At the end of the first ten year period she had assisted nearly five-hundred needy girls and her property was valued at sixty-thousand dollars.[1] During this time she was also able to purchase the property for the beginning of the Mukti Mission and the opening of a rescue home for fallen girls.

Pandita Ramabai purposed to train the girls for some particular kind of work or vocation and many became teachers, nurses, Bible women, cooks, and educated wives. Nearly as many requests came to Ramabai for educated wives as for trained teachers and Bible women, although these requests were numerous, too, from missionaries and superintendents.

Ramabai was led to start a day school for the village children attended by Brahman and other high caste children. She also organized classes for the lower castes although she had to pay them to attend.[2]

So successful was her work with girls that the number in the home reached nineteen hundred. At one time she had seven hundred and fifty of her girls out in the surrounding villages preaching the Gospel and doing missionary work.

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[1] Ibid.

[2] Ibid., p. 113.

During her lifetime Pandita Ramabai cared for and trained more than three thousand young widows.[1] She was a woman of great prayer, faith, and a devout student of the Bible. In her later years the cry of her heart was the Bible written in the language of the people, the simplest form of Marathi speech. She undertook the translation, was able to complete it, and through the work of her own presses distributed more than a hundred thousand copies of the Gospels.[2]

In 1919 Pandita Ramabai was chosen by the King-Emperor to receive the Kaiser-i-Hind gold medal given for outstanding service in the uplift of the people of India. This great honor was bestowed in appreciation of her unselfish labors in helping India's widows.

Pandita Ramabai also gave the best possible education to her daughter, Manorama, preparing her to be her successor. Not only did Manorama prove her ability to carry on her mother's work, but successfully established a high school for girls a short distance from the Mukti Mission. She was not as eloquent as her mother but was beyond doubt highly trained and cultured, able to carry heavy burdens and administrative responsibilities. Manorama, however, became ill

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[1] Ibid., p. 78-79.

[2] Ibid., p. 113.

and died, a great shock to her mother. About nine months later in the Spring of 1922, Pandita became ill with septic bronchitis and she, too, went to her eternal reward at the age of sixty-four.[1]

The life of Pandita Ramabai and her many trophies prove the undaunted spirit and power within the souls of India's women to rise from the depths of starvation and despair to the heights of blessing and service.

Her Highness Maharani Shri Gulabkunverba Sahiba

An outstanding personage is the queen of Nawanagar State. She was born in 1919 and educated privately at home, being well-versed in English, Sanskrit, Gujarati, Hindi, and Marwari. She was married in 1935 and has been twice to Europe with His Highness. In the absence of her husband she has acted as Regent of Nawanagar State. Some of her keen interests are medicine and maternity and child welfare. She is particularly interested in the advancement of female education and has been very active in ameliorating the economic condition of the people by encouraging home industries and handicrafts. She is fond of agriculture, and stresses especially the improvement and proper maintenance of livestock throughout the state. She moves freely among the rich and poor alike.

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[1] Ibid., p. 112-121

Mrs. Hansa Manubhai Mehta

Hansa Manubhai Mehta was born in 1897 and received her education in Baroda. She has been known for her outstanding intellectual ability. In 1916 she received a scholarship in arts and in 1918 graduated with the B. A. degree in Philosophy with Honors. From 1931 until the present she has been a Fellow of the Senate of the University of Bombay, a member of the Board of Studies in Gujarati, University of Bombay, and President of the Bombay Provincial Primary Education Board from 1939 to 1942. She is on the Senate and Syndicate of the Indian Women's University, and in 1937 and 1940 was a member of the Bombay Legislative Council. In 1930 she was Secretary of the National Council of Women and from 1945 was President of the All-India Women's Conference. She has also been very active in club and scout work, and health organizations. In addition she has written twelve publications.

Miss Bapsy Pavry

Miss Pavry, Litterateur, received her education in the Queen Mary High School and St. Xavier's College, Bombay. Later she received the Master of Arts degree from Columbia University. She has written several publications on the heroines of Ancient Persia. The Who's Who of India gives the following rendition of her travels.

Visited England every year since 1924. Presented at Their Majesties' Court, 1929; received by President Coolidge, 1924; by Pope Pius XI and by the King of Afghanistan, 1934; by President Kemal Ataturk, King Boris and Queen Ioanna, King Carol and Queen Marie of Yogoslavia, and the Crown Prince and Princess of Italy, 1937; by Herr Hitler, King Leopold and Queen Elizabeth of Belgium, King George of Greece and King Farouk of Egypt, 1937; by President Lebrun, 1938. Guest of King Gazi in Iraq and of Emir Abdullah in Transjordan, 1937. Attended the historic reception given in Paris by the President of France in honour of King George and Queen Elizabeth, 1938.

Mrs. Khadija Shuffi Tyabji

Mrs. Khadija Tyabji was born in 1885. She is an elected member of the Bombay Municipal Corporation and the first elected Muslim lady member of the Schools Committee. She became its Chairman in 1934. She has been very active in and has held office in the All-India Conference on Educational and Social Reforms. She became an executive in the Social Service League of the Red Cross in 1928. In 1930 she was Vice-Chairman of the National Council of Women in India. She was the founder of a Muslim Purdah Nursing Division, first of its kind in the world. In 1940 she was president of the All-India Educational Conference held in Poona. She is a member of the Seva Sadan Council and Bombay Presidency Women's Council. In 1935 she was awarded the Kaiser-i-Hind Silver Medal and in 1941 the Gold Medal for outstanding service in the uplift of the women of her country. In 1943 she was appointed a member of the Health Survey and Develop-

ment Committee, Government of India. These are a few of her most outstanding activities. Others are too numerous to mention.

Vijaya Lakshmi Pandit

Although much material was not available for this study concerning her, another personage that deserves mention is Vijaya Lakshmi Pandit, the sister of the present Prime Minister Nehru. In 1951 she was India's ambassadress to Washington and is truly a personification of the New India. She possesses great intelligence, a ready wit, and is a lover of liberty. She was also India's first representative to the United Nations Assembly.

CHAPTER V

SUMMARY AND FUTURE OUTLOOK

Summary and Conclusions

The importance of education for girls in India cannot be overrated. It may be said that it has taken strides and has far advanced from the early education for girls during the Hindu, Buddhist, and Mohammedan periods. Education during these periods was for the favored few and consisted mostly of training for the duties of the household and religious instruction from the sacred books. In the case of the Mohammedans the Koran was in Arabic so it was not even understood when read. Many religious, social, and economic problems created seemingly unsurmountable barriers to the furtherance of girls' education.

As the Europeans came to India, their chief concern was for the children of the Europeans and Anglo-Indians engaged in the work of the East India Company. This education was chiefly for boys and not widespread. When the foreign missionaries came, the educational work of the East India Company was gradually shifted to them. Mission organizations had the vision, the patience, and the trained foreign women to start overcoming the difficulties and problems.

Then, too, after winning the confidence of the people, missionaries could work and experiment in a way that would create resentful opposition if carried on by a foreign government. Missionaries would pay the girls to attend school and by using those in the community the people would trust, they were able to assure the parents that their girls would be safe from danger while at school and going to and from it.

Mission effort called the attention of the government to the great need by proving the results of education. The government had more money at its command than did the missions, could exert more pressure on village officials, and thus when government education was started, many more schools were established with better equipment and facilities. The mission schools excelled in that they taught Christianity from the beginning with religious, moral, and civic ideals resulting that appealed to the people in spite of the fact they did not wish their daughters to become Christians. The missionaries, through their intimate experience of village life and organized religious work, could also furnish a moral and spiritual uplift with education in the villages. More supervision could be given to village schools by missionaries than by a government inspectress.

After the people became convinced that their girls should be educated, the Hindus and Sikhs established schools for girls. The Mohammedans had some schools but for many

years the girls only learned to read the Koran which they could not understand. When the Mohammedan schools enlarged their curriculum it was hard to attain a high standard for lack of educated women teachers.

The coming of government grant-in-aid was a great asset to mission schools, and it made possible the opening of more schools than could otherwise have been opened. Uniform standards for the curriculum and government inspection of the schools caused the schools to progress.

World War I aided in awakening the people mentally with a broader knowledge gained of the rest of the world. Soldiers had new ideals for their relatives. Western opinion played a great part in their reaction to certain customs of the country. Then the urge for self-government began in 1920. The discussion of suffrage for women gained momentum and the process of voting demanded women who could read and write. The right of membership in provincial legislatures for women was granted in 1926. Participation in public offices opened a new field for educated women. They presided over the All-India National Congress. Three women were delegates to the Round Table Conference in London.

As women themselves became aroused by their relegated position in India, more entered public life, and soon the many scattered voices were organized into one more powerful

voice, that of the All-Indian Women's Conference. Other benefit societies were organized and far-reaching cries spread against the existing social evils in behalf of the education of girls. One of the greatest successes was the passing of the Sarda Act in 1929 with a minimum age set for marriage. In this period also, parents began to desire educated wives for their sons. This aided the parents of daughters to believe that education was necessary for more efficient wives and mothers. It was not surprising that in these years from 1921 to 1931 the number of girls in the schools of the Punjab increased from 86,596 to 213,287 or an increase of 126,691. The number of voters increased and teaching became a respectable occupation for women.

When World War II came, many girls entered military services in offices and factories. This opened up a new vision of the earning powers of educated women, even though many did not approve of the resulting greater social freedom. After the close of the war, aid was offered for those who had entered military service for education. Thus there were many factors which succeeded in increasing the popularity of education for girls in India.

Future Outlook

The proposed plans of the Sargeant Scheme make a bright outlook for the future. In India and Pakistan both, much depends on the stability and unity of the government established. Pakistan has little in line of developed industry and the financing by the government of extensive education may be a difficult problem that cannot immediately. be solved. India has more developed resources at the present time than Pakistan.

What is the future outlook from the mission point of view? In recent war and post-war years contributions from home churches were decreased and many schools were closed, especially in places where government schools were more numerous. But even then missions made their contribution. Now the need for more mission schools may come again if the new governments cannot proceed in advanced educational plans.

Mission schools are in a position to bring together the East and the West as no other agency. The differences which naturally tend to strife can be changed by the love shown through Christ. Furthermore, mission schools have a contribution to make to the needs of children in whom the future of the country lies. They have the confidence of the people as they lead on in education in India and Pakistan. As Mohammedan, Hindu, Sikh, and Christian children happily play together, caste barriers will continue to be broken.

As a new democracy is starting, the worth of the individual of all classes needs to be recognized. Mission schools have upheld this democratic spirit from the beginning, the same spirit emphasized by Christ in his teachings of the worth and possibilities of the individual. Mission schools have a great responsibility in creating the recognition of this basic principle in the hearts and minds of the Indian people. Of course, education must be adapted to different conditions, circumstances, and needs of these countries, but by combining the new and old in a spirit of love the best can be attained.

With so many former hindrances removed from the pathway of education for girls, it seems improbable that it will be abandoned. India and Pakistan each have educated women to further the cause of education. With sympathetic help from the outside and increased zeal from the inside may the rights of education be a realization for all girls in India before the passing of many years.

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